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Tito and Berlin
An Editorial

How Much Truth Is There in Malthus?
By Edward Alsworth Ross

Christian Socialism of 1848
By Benson Y. Landis

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In This Issue

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July 21, 1948

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Calendar of Coming Events

June 14-Aug 6. Union Theological Seminary Conference for Ministers and Religious Leaders, New York City.
June 15-Aug. 20. Princeton Theological Seminary Summer Language Courses, Princeton, N.J.
June 25-Aug. 20. Fellowship of Southern Churchmen's Summer Work Projects for Students: Rural Health, Crossville, Tenn.; Labor-Industry, Atlanta; Interracial Conference Center Development, Asheville, N.C.
July 1-31. F.O.R. and C.O.R.E. Interracial Workshops, Los Angeles, Washington, D.C.
July 1-Aug. 8. Lambeth Conference London.
July 4-Aug. 29. Chautauqua Assembly's Department of Religion, Chautauqua, N.Y.
July 9-Aug. 6. Yale School of Alcohol Studies, New Haven, Conn.
July 12-22. Princeton Institute of Theology, Princeton, N.J.
July 19-29. American Christian Ashram (Federal Council Department of Evangelism), Lake Winnipesaukee, N.H.
July 21-27. Presbyterian, U.S., Woman's Auxiliary Training School, Montreat, N. C.
July 25-31. New York State Council of Churches School of Christian Leadership, Poughkeepsie.
July 25-Aug. 2—Northern Baptist Convention Christian Fellowship Week and National Conference on the Rural Church, Green Lake, Wis.
July 26-29. Institute of Higher Education and Southeast Conference of Church-Related Colleges Annual Meeting, Nashville, Tenn.
July 26-30. Evangelical and Reformed Church 59th Annual Spiritual Conference, Allentown, Pa.
July 28-Aug. 3. Methodist Southeastern Jurisdictional Missionary Conference, Lake Junaluska, N.C.
July 29-Aug. 5. Presbyterian, U.S., Young People's Leadership School, Montreat, N.C.
July 30-Aug. 1. Methodist Young Adult Conference, Williams Bay, Wis.
July 30-Aug. 8. A.F.S.C. Institute of International Relations, Cornell University, Ithaca, N.Y.
Aug. 1-7. New York State Council of Churches School of Christian Education, Silver Lake.
Aug. 1-8. Third National Workshop for Directors of Christian Education, Lake Geneva, Wis.
Aug. 2-6. Peace Conference of Midwestern Friends, Richmond, Ind.
Aug. 2-12. American Christian Ashram (Federal Council Department of Evangelism), Green Lake, Wis.
Aug. 3-8. Methodist Southeastern Jurisdiction Pastors' Conference, Lake Junaluska, N.C.
Aug. 3-11. Northern Baptist Convention Ministers' Conference, National Conference on Evangelism, Green Lake, Wis.
Aug. 5-11. Presbyterian, U.S., Foreign Missions Conference, Montreat, N.C.
Aug. 8-15. A.F.S.C. Institute of International Relations, Spencer, N.Y.
Aug. 8-20. Chatauqua Assembly Preachers' Conference and Workshop, Chatauqua, N.Y.
Aug. 27-Sept. 4 World Council of Churches First General Assembly, Amsterdam.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

As We Go To Press —

Await Russian Reply to Notes

RUSSIA'S blockade of the western zones in Berlin continues; in fact, it is tighter at the moment of writing than it was a week ago. The one development of real importance, however, has been the dispatch of formal notes of protest by the U.S., Britain and France. Everything now seems to hinge on the Soviet reply. The text of the American note (only one so far made public) shows that after an uncompromising announcement of intention to keep U.S. troops in Berlin, the note offers "to participate in negotiations...for the settlement of any question in dispute arising out of the administration of...Berlin." A proviso was attached: the blockade must first be lifted. If the Russians accept this invitation to a 4-power conference, the question of Berlin can be expanded to take in just about every issue in Germany.

Germans Lukewarm on Allied Plan

THE most important fact about the action of the minister-presidents of the German states that are to form "Trizonia" was not that they accepted the proposal of the American, British and French military commanders to call a convention to formulate a separate government for western Germany. That got the headlines in the press. But more importance attached to the reluctance evident in the Germans' acceptance. They will call the convention, because they have been "invited" to do so, but they state that what comes out of it must not be called a "government," and the legal instrument it writes must not be regarded as a "constitution." In other words, these German leaders in the western zones do not want to lay themselves open to the charge of contributing to the partition of Germany. This reluctance, shown so plainly by men under the protection of the western powers, has a direct bearing on the tussle between Russia and the A-B-F allies.

Fighting Resumed in Palestine

HOPE for extension of the truce in Palestine died when fighting broke out 24 hours before the original truce was supposed to expire. So far, only Egyptian troops seem to be engaged on the Arab side, and there is a faint chance that Count Bernadotte, who has returned to Lake Success, may have a scheme for a truce with Abdullah of Transjordan. In the renewed fighting, Israeli forces have won the first important gain by capturing the great airport at Lydda. If they can hold it, that will be a greater military gain than would be the capture of Jerusalem. But it lies in a region where the population is heavily Arab. Meanwhile, in a sensational dispatch from Tel Aviv to the Manchester Guardian, Arthur Koestler, famous novelist and Zionist, declares that the truth has not been told as to the sinking of the arms-carrying Altalena and bitterly attacks the character and competence of the men making up the Tel Aviv government.

Foreign Policy Will be Discussed

WITH the Democrats assembling to renominate President Truman in a convention that might more appropriately meet in a funeral home, Gov. Dewey gave his campaign another push forward last week when he sharply delimited "bi-partisan" foreign policy. There is agreement, he said, on the need of help to Europe and resistance to Communist expansion. But there has been no "bi-partisan" discussion or understanding on the Truman Doctrine, the Potsdam policy, the Greek-Turk program, China or Palestine. All will be debated in the campaign. If the Republicans were not prepared to join battle on such issues in foreign policy, then they would have precious little to offer the country. But Gov. Dewey is not going to dodge the ticklish issues.

Help for Intelligent Social Action

PROTESTANT concern for improving social conditions in this country is always a force with which to reckon. Sometimes, however, Protestant action to this end is not as wise, and hence not as effective, as it should be. For those who wish more information as to how to function successfully in the social field, Ellis H. Dana has written a helpful pamphlet, "Sound Protestant Strategy for Registering Social Concern." Copies from the Wisconsin Council of Churches, 308 Washington Bldg., Madison, Wis. We don't know the price, but try sending 15 cents.

France Also Has Church School Crisis

IT is only a few weeks since Belgium passed through a cabinet crisis over the issue of state grants to Catholic schools. Now the same issue is up in France, where the law forbids such grants. It almost wrecked the Schuman government a few days ago, and there is a possibility that it may still do so. Public schools in France,

although they enroll 4,000,000 of the 5,000,000 of school age, have gone down badly in academic standing. The church schools have been coming up, and Catholic leaders have increased demands for state support. With a Catholic party (the M.R.P.) in office, but kept there with the help of moderate Socialist votes, a sharp political dilemma has developed. Recently, Mme. Germaine Poinso-Chapuis, France's first and only woman cabinet member, issued a decree authorizing state grants to families unable to pay the tuition of their children in church schools. Uproar followed, to be quieted temporarily by a typical French political compromise in which the cabinet ruled that the decree did not constitute a grant to the church schools but left the way open for such use of public funds. Now, however, the traditionally anti-clerical Socialists, at their party congress, have voted, 2,582 to 2,065, to revive the fight to repeal the decree. Undoubtedly the Schuman government would be thrown out on this issue immediately were it not for Socialist fear that the way to power would thus be opened for the Communists or De Gaulle.

148 Churches at Amsterdam

SEVERAL last-minute acceptances of membership in the World Council of Churches have brought to 148 the number of bodies that will be represented in the Amsterdam Assembly. Forty-two countries will be included. Churches in Ethiopia, Japan, Indonesia, Siam and South Africa are among the recent recruits. Russia is the only major nation which will not be represented by some church. Some churches which are not in the World Council, including several from Africa, will have non-voting observers at Amsterdam. It is still hoped that the Russian Orthodox Church will send an official observer. The Vatican announced last week that it would do so, and that "a few priests" would be given special permission to attend as unofficial visitors.

Una Sancta Movement Worries Vatican

ROME'S decision to send an official observer to Amsterdam surprised World Council leaders, while it also pleased them. A week before the Congregation of the Holy Office had issued strict orders against any participation by Catholic clergy or laity in meetings with non-Catholics where matters of faith might be discussed. Vatican officials explained, however, that the World Council would understand that Catholics at Amsterdam were there only as observers, not participants, and that the prohibition from the Holy Office was mainly directed against developments in Germany, where under the stimulus of the so-called Una Sancta movement, cooperation between Protestants and Catholics has in some places gone so far that "Catholics have joined in prayer with non-Catholics." This, according to Religious News Service, the Vatican spokesman said must be stopped.

Shadows on Ecumenicity

AT the same time all roads in the non-Roman church world are supposed to be leading to Amsterdam, Patriarch Christopher of Alexandria, Greek Orthodox leader, struck a sour note in the ecumenical chorus by excommunicating a woman for becoming a Protestant. In a canonical excommunication, the patriarch charged that evangelicals and "all Protestant sprouts" deny "the power of Holy Grace" and the Holy Mysteries. He called on Mrs. Amalia Geziroglu to repent, but when she persisted in sticking to her Protestant conversion he excommunicated her. Patriarch Christopher is expected to be represented at Amsterdam. His patriarchate is a member of the World Council.

Amsterdam: Special Extra!

A GROUP of ministers of the Southern Baptist Convention, disquieted at policies in that body, have raised a fund to send an "unofficial observer" of their own to the World Council Assembly at Amsterdam.

Notes from All Over

MORE new Methodist bishops: Editor Roy H. Short of the Upper Room; Marvin A. Franklin of Birmingham; Richard C. Raines of Minneapolis; Marshall Reed of Detroit; H. Clifford Northcott of Champaign, Ill.; Hazen G. Werner of Drew University, Madison, N.J. ...Less than 20 per cent of the $60,000,000 asked from American givers for the United Nations Appeal for Children has been contributed....Hungary has cracked down on Bishop Lajos Ordass of the Lutheran Church for his opposition to nationalization of church schools. This puts him in a class with Cardinal Mindszenty, the Catholic primate, who was long ago forbidden to make any more speeches on this subject....One of the most distinguished missionary careers in the annals of the Near East is closing with the retirement of Bayard Dodge, for 25 years president of the American University of Beirut. In honor of Dr. Dodge, the government of Lebanon has given the university 75 acres in the fertile Bekaa valley on which to develop an agricultural institute.

The
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Undenominational

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EDITORIAL

ON July 3 the managing editor of The Christian Century took off from Chicago on a direct flight to Paris. With Dr. Fey's departure this paper's own "pilgrimage to Amsterdam" has started. Before the sessions of the Assembly of the World Council of Churches open on August 22, at least two more members of the editorial staff, Dr. Morrison and Dr. Garrison, expect to reach the Dutch city. All three will contribute to what we confidently expect will be one of the most effective examples of reporting a major church gathering in the history of religious journalism. After landing at Paris, Dr. Fey's itinerary was to take him to Geneva. There, at the headquarters of the World Council, he planned to make a thorough study of all the commission reports and other preparatory materials which must be mastered if later developments in the Amsterdam sessions are to be thoroughly understood. He will also, in the course of his journeying about much of western Europe before the Amsterdam Assembly opens, send back editorial correspondence which will illuminate events and conditions that he encounters in what promises to be a tense and history-making summer.

Pilgrimage to Amsterdam

Churches in Poland Show Drop in Membership

FROM Geneva the press service of the World Council of Churches has sent out a review of the church situation in Poland which shows what drastic effects the war had on the religious complexion of that country. Because of nazi terrorism, the territorial shifts due to Russian annexations and the westward extension of Poland's boundaries, all the churches show membership losses and in some districts the proportional relationship of Catholics to Protestants has been exactly reversed. Before the war there were 22,900,000 Roman Catholics in Poland. Now there are about 19,500,000. Then there were 4,000,000 Orthodox church members. Now there are only 400,000. Membership in the Protestant churches has fallen from 750,000 to 250,000. In prewar Poland, Protestants, Orthodox and practicing Jews formed 36 per cent of the population. Now they are only 4 per cent. But Roman Catholics, who were 64 per cent before the war, now form 96 per cent of the total. In the parts of Prussia which have been taken over by Poland, the old proportion of four Protestants to one Catholic, which held until 1945, has been changed to one Protestant to four Catholics. All churches now have equal standing in the eyes of the law. There are both Protestant and Catholic chaplains in the army. The state supports certain educational enterprises of the churches, such as the Protestant theological faculty of the University of Warsaw, and has made grants for the rebuilding of wrecked churches. But the churches, both Catholic and Protestant, must support their own clergy.

An Idea That Has Consequences

PESSIMISTIC theories of man breed totalitarian regimes and all sorts of anti-democratic procedures, according to Rabbi Levi Olan, of Worcester, Massachusetts, who developed this thesis in an address to the 59th annual convention of the Central Conference of American Rabbis. The idea of man's essential and original sinfulness, said Rabbi Olan, leads directly to the thought that ordinary men cannot manage their own collective affairs so as to produce a good society, and that consequently they must set up supermen as their dictators—a Mussolini or a Hitler, for example. The possession of power and eminence seems to exempt these potent ones from the corruption of nature which is the blight upon ordinary humanity, and the dictator becomes, *de facto* if not *de jure,* a terrestrial messiah whose mission is to save his people from the consequences of their sins, and perhaps more especially from the consequences of the sins of other peoples. A connection is traced through the philosophies of Sorel, Pareto, Gentile and Nietzsche and

the misanthropic novels of Kafka and Sartre, to the present "widespread affirmation of the Kierkegaard-Barth-Niebuhr crisis theology." From the Christian standpoint, the curse is somewhat lightened by the derivation of all this from "the general stream of Paulinian thought." Theological pessimism undoubtedly leads to more consequences than can be traced in a paragraph, but even the briefest discussion would have to include the remark that whether or not original sin is a doctrine of despair depends upon what resources are represented as available to man outside of himself. Considering the contribution of Calvinism to political liberty, it does not seem historically sound to say that recognition of man's exceeding sinfulness is "the soil in which no hope of freedom or democracy can grow."

Monsignor Sheen as a Geographical Prophet

CARDINAL SPELLMAN was the titular leader of the party of Roman Catholic ecclesiastics who have just returned from touring the Pacific. But Msgr. Fulton J. Sheen, perhaps because of his radio experience, seems to have been more successful in grabbing the headlines. One subject which Monsignor Sheen found was welcomed by the press dealt with the future political and social geography of the world. In Australia, as we reported in our issue of May 19, there was protest after he had prophesied that "in the future there will be only two governments in the world—Rome and Moscow." Perhaps that protest had something to do with the drastic change which had come over his geographical forecasts by the time he reached Japan. The Toyko edition of *Stars and Stripes* reports that, in addressing a large audience in Hibiya Hall in the Japanese capital, Monsignor Sheen asserted that "all the future of the world belong in this part of the world," and that in the West to which he was returning, "the sun is already on our backs. . . . We are walking into the darkness." Speaking of his impending departure for the United States, he added: "We go back tonight to a land of the setting sun, and we leave you, the people of the rising sun." The army newspaper comments that "thunderous applause followed the monsignor's address." Perhaps it made for popularity to tell a Toyko audience that America is just about finished. It will be interesting, however, to see whether, now that he is home, the radio monsignor sticks to the same story.

Thomas Curtis Clark Takes A Well Earned Rest

AFTER thirty-eight years of service on the editorial staff of The Christian Century, Thomas Curtis Clark is going to take a rest. At least, that is what he says he is going to do, though his colleagues are skeptical as to how much resting he will be doing even in his retirement. It is quite impossible to make outsiders understand how queer it will seem to be carrying on the functions of the editorial office without Thomas Curtis Clark around, and equally impossible to render any "tribute" to what he has contributed to the development of this paper, and its allied publications, that would be anything more than a form of words. Our readers have, of course, come to know him over the years as a poet whose own songs helped to lift the consistently high level of the verse which he selected to be printed in these pages. They have known him, likewise, as the compiler of several of the most useful and widely used anthologies of the present day. Much of the editorial work which he has done in preparing the Century for the press has of necessity been anonymous. But the work of his mind has been plain on the *Pulpit*, of which he has been managing editor, and on the *Twentieth Century Quarterly*, which he has conducted. The principal reason why Thomas Curtis Clark is going to be missed in these offices, however, is not because of the work which must be shifted to other shoulders but because he, himself, in all his friendly and encouraging and undefiled spirit, will not be at hand to offer refreshment to the rest of us in hours when the going grows hard. Fortunately, he will not be very far away—just on the outskirts of Chicago—and he promises that his visits to the office will be frequent. Dear Tom, this is a well earned rest you are taking. But don't stop singing; and let us continue to pass on to others your songs.

Tito and Berlin

MOSCOW'S break with Marshal Tito may be the signal that an entirely new phase of the European crisis is opening. The accent in that sentence is on the "may." As this is written, the attack on Tito is too much in its first stages, and information as to what is happening within the Soviet orbit is too limited, to permit any but the most tentative conclusions. However, the Cominform's blast and Tito's defiant rejoinder have at least shown that previous assumptions of monolithic unity on the part of the Communist states—enforced if not voluntary—have been unsound. Up to this point in their European policies, the western powers have been painfully aware of their own internal divisions, but they have acted on the premise that eastern Europe presented a solid front. Now the Cominform itself has shattered that illusion.

I

The most remarkable aspect of this onslaught against the Yugoslav marshal is its timing. It has come when Russia is apparently rushing toward a showdown in its relations with the United States, Britain and France over Berlin. In reprisal against recent changes in the occupation policies of the western allies, and to show its own superior military and economic position, the Soviet Union has cut off food, fuel and electricity from the three other zones in the German capital. It has reduced the western powers to the necessity of supplying the 2,500,000 Germans in

their zones by air or, if that proves impossible, of finding some other method to do so. Naturally, these powers are fighting back with all the resources they can command, short of war. One would think this a time, therefore, when the Soviet Union would be most desirous of maintaining the outward form of unity in Communist ranks, whatever the internal realities. In this respect Russian policy remains what Winston Churchill called it back in 1939, "a riddle wrapped in a mystery inside an enigma."

Russia's threat to drive the western powers out of Berlin by starving the Germans who are dependent on them has thrown the whole world into confusion and acute fear. The United States is tripling the number of its B-29 bombers in Germany and is about to send the first mass flight of jet fighting planes there. The British foreign office announces that Mr. Bevin, Ambassador Douglas and a French representative are to remain in continuous consultation until the crisis is resolved. And the press is filled with all sorts of rumors and reports—most of them clearly products of the journalistic imagination—as to what the other allies will do to make the Russians call off their blockade.

II

Such a crisis as has suddenly developed in Berlin furnishes another sobering reminder of the dangers of power politics. The western powers are in a hopeless military position in Berlin, cut off by an intervening 100 miles of Russian forces from the eastern boundaries of Bizonia. (This is another legacy of Potsdam.) At the time Bizonia was set up, or later when the plan for amalgamating the three western zones in a single federation was announced, they could have declared their intention of getting out of Berlin and leaving eastern Germany to the Russians without intolerable loss of face. They can no longer do so. As Mr. Churchill has said, Berlin today is a striking reminder of Munich in 1938. The terrible dilemma in which the western powers find themselves was well summarized by Congressman Judd when he said: "If we stay in Berlin in the face of the Russian threat, there may be war. If we retreat from Berlin in the face of the Russian threat, there surely will be war."

The other side of this dark picture is the apprehension in which Russia evidently stands, as revealed by the Cominform's attack on Marshal Tito. A unity resting ultimately on the overwhelming power of the Red army cannot afford to have the orders of the Kremlin successfully defied or sabotaged by any satellite, and that is what Tito is charged with doing. If recalcitrance goes without punishment in Yugoslavia today, what may happen in Rumania or Hungary tomorrow? Perhaps the reason why this first sign of recalcitrance has been dealt with in such spectacular fashion is because the long postponed Danubian conference is at last on the point of meeting, where any refusal by Yugoslavia's representative to play Charlie McCarthy to the Kremlin might ruin all the Soviet Union's plans for control of eastern and southeastern Europe.

In such a contest of power politics, played for such stakes and with so many of the elements involved in doubt, both sides must proceed with great caution or catastrophe will follow. If the western allies read into the attack on Tito evidence that Russia's bloc is cracking, they may adopt an attitude which precludes any settlement in Berlin short of a humiliating backdown by the Russians. On the other hand, if the Moscow Politburo should get the idea that the way to close ranks in the Communist bloc is to intensify a foreign crisis—an often used stratagem, which William H. Seward once pressed on Abraham Lincoln as a means of ending southern secession—the top Russian leaders may prove adamant against any accommodation in the Berlin area. There is dynamite strewn everywhere.

III

Meanwhile, the common people of the world fill their traditional role as pawns. The Germans in the three Allied zones in Berlin are asked to believe that they will not suffer, although they have yet to learn how it is proposed to feed them. The people of France have shown that they have no confidence in the decisions of the London conference which produced the Berlin blockade. They resent the way in which Britain and America have been forcing through agreements of which they are skeptical. But they resignedly agree that, whatever happens, they have no choice but to go along. Americans and Britishers want no more Munichs; they are against any policy that might encourage further Russian penetration of western Europe. But they are dismayed at the tragic possibilities in this sudden crisis, and they are almost entirely in the dark concerning its actual causes and the negotiations or exchanges which have brought it to a head. They are called on to support their governments, and they will do so, without really knowing whether they are supporting a policy based on lofty principle or heading into a crash produced by clumsy diplomacy. As for the Russian masses, what do they ever know concerning the inwardness of the policies to which their rulers commit them?

One disturbing realization in the midst of this tension concerns the possible usefulness which certain governments may find, when pursuing their domestic ends, in a foreign embroilment. We have already spoken of the way in which the Kremlin might employ a showdown with the west to bring its eastern European satellites to heel. The same factors cannot be entirely dismissed on this side. There will, for example, certainly be some in the Truman administration, desperate for an issue that might turn the election tide in this country, who will ponder the effect of a crisis on the Continent. No government, we believe, is so bereft of humanity as deliberately to resort to such a crisis for domestic reasons. But hard-pressed governments may, almost unconsciously, if they feel the crisis to be working to their domestic advantage, prove less than determined to find a solution. Because this must be taken into account, there is an anxious summer ahead.

How Much Truth Is There in Malthus?

By Edward Alsworth Ross

A CENTURY and a half ago an English clergyman, Thomas R. Malthus, put out his famous *Essay on Population*, in which he claimed that, owing to the strength of man's reproductive instincts, population tends to increase at a rate so much more rapid than the possible rate of increase of his food supply that numbers are "constantly pressing upon the means of subsistence." Malthus was stumped by the question why God created us with reproductive instincts so powerful that they are constantly getting us into trouble. Nevertheless, he insisted that that is the way we actually are.

The power-holding classes of his time greeted Malthus' doctrine with joy. With the ideas of the French Revolution in the air, they felt the need of an alibi. Mass poverty resulting from an exploitive type of social setup could now be represented as a consequence of overearly marriage and too many children in the families of the "lower orders," rather than being interpreted as the natural outcome of a robber system maintained by the dominant classes. Even if the feudal lords took two-thirds of the yield of the soil as dues or rent, the misery of the cultivators could still be pictured as the consequence of their reckless increase.

A gallant but vain endeavor to blast Malthus' principle out of the path of social reform was made nearly seventy years ago by the American Henry George. But in the meantime the population picture was changing. Unable to anticipate steamship and railroad, Malthus had not foreseen how Europeans would one day set their tables with food from distant parts of the globe, so that dread of famine would quite disappear from the minds of the advanced peoples. Nor did he foresee the spread of education to all, the facility of migration to new lands overseas, the rebellion of "emancipated" women against wearing themselves out in producing huge unneeded families, nor the miracles wrought by modern medicine in saving human life, particularly the lives of infants.

I

Nevertheless, Malthus' big idea—that under civilized conditions an unenlightened people overpropagates—not only came to be a cornerstone of economics and sociology, but even played a unique role in the development of biology. The story is this:

Happening to read Malthus' essay at a time when his mind was occupied with the problem, "Why does a species evolve in the direction of completer accommodation to its environment?" Darwin reflected that not the human species alone but every species possesses a fecundity sufficient not only to preserve it under ordinary conditions, but even to get it past the direst straits it ever experienced. Otherwise it would have become extinct, which, as we learn from the "testimony of the rocks," has been the fate of countless thousands of species.

But the fecundity which has enabled a species to survive every crisis it has met so far is excessive in relation to its present ordinary needs. Since no species is intelligent enough consciously to adapt its rate of reproduction to the conditions confronting it, there prevails all through nature what Darwin and Wallace called the "struggle for existence," which permits only a fraction of each generation to mature and leave progeny. Thus the "fittest" strains and varieties of each species survive, while the "less fit" are "eliminated." As result of these "selective" processes, advantageous "fortuitous variations" of individuals from type—very common in nature—are preserved, so that gradually a species evolves in the direction of a closer adaptation to its environment.

II

The growth capacity of the advanced peoples has been immensely speeded up by the curbing of human diseases. Had Malthus never lived, the population question would nevertheless have surged up in our time owing to the undreamed-of success of modern physicians in foiling the enemies of human life. Several peoples sufficiently advanced to take censuses still have annual death rates above 20 per 1,000. On the other hand, the peoples who have access to well trained doctors and get the benefit of efficient public health services die only about half as fast.

Australia, New Zealand, Canada, Norway, the Netherlands, and many of our states lose in a year less than one per cent of their population. Such a longevity is possible only because science has established a stranglehold on such wholesale killers as bubonic plague, yellow fever, cholera, smallpox, typhus, typhoid, malaria, hookworm, diphtheria. A people that can control these diseases will have to cut its birth rate sharply if it is not very speedily to multiply itself into serious trouble. No people that loses but one per cent a year by deaths can long go on adding three per cent a year by births. Inevitably undernourishment, famine, poor living conditions and filth will get in their deadly work and bring the mortality rate back nearly to its old figure. Unfortunately the unenlightened masses do not see that, once the old plagues have been put out of action, they should content themselves with smaller families.

Blind increase of numbers creates conditions which explode into war. When its births regularly exceed its deaths, a people presently comes into what might be called a critical state. Whatever its stage, each generation has to gain its food under harder conditions than its parents faced. Overhunted, the game it

lived on has been exterminated or has withdrawn to less accessible haunts. Overgrazed, the natural pastures its herds fed on have died and the topsoil has been blown or washed away. With more mouths to fill, poorer soils have to be tilled or farming pushed into regions of scanty or uncertain rainfall where crop failure is common unless costly irrigation works bring in water from distant sources. The food-growing area can be expanded only by reclaiming jungle or marsh, desert or stony mountain slopes. Or a part of the people devotes itself to industries manufacturing goods for export in exchange for food surpluses produced in newly settled countries which, however, are always encouraging the development of "home industries" to end their dependence on foreign goods.

Under a sense of growing stress a people turns a receptive ear to dynasts or demagogues who improve every opportunity to assure it that it is a race superior to every other and therefore has a God-given right to a "place in the sun"; that only the jealousy of less gifted races challenges its right to grow at the expense of smaller or weaker peoples; and that peoples like the French, Belgians, Swiss or Scandinavians, who have the foresight and good sense to accommodate their rate of growth to their national outlook, thereby show themselves to be "lacking in virility" or "decadent."

Having an advantage in the number of young men it can train to be soldiers and in the proportion of workers, such a nation can set to turning out guns, tanks and submarines. The blindly multiplying people on the aggressive can force its peace-loving neighbors to engage with it in an armament race that can have but one outcome—total war.

Unless the major peoples give up the unconsidered and irrational growth incidental to their unregulated fecundity, all efforts to end war by establishing an international world organization to settle international disputes are predestined to fail. Great engineers glow with hope as they envisage the feasibility of adding greatly to the tillable area of the globe by setting up a "TVA" in each of a score or more of its great river systems. They forget that all reclamation possibilities will eventually be used up in providing the bare necessities of life for the endless production of human surpluses, leaving nothing to relieve the stress of existing overpeoplement.

III

Now that long-distance travel has come to be safe, speedy and cheap, every free-breeding, overcrowded people becomes a menace to every people bent on upholding or raising its standard of living. Under today's circumstances, the unhampered movement of excess populations across international boundaries would in the course of a single lifetime spread the hell of extreme population pressure—as we see it in India, Java, China and Puerto Rico—to every prospering and desirable part of the globe. Among us are shallow "humanitarians" who account it our national shame that we limit immigration. They are quite incapable of foreseeing what would soon be the plight of most of us if human surpluses were permitted to flood in upon us from every overpeopled region on earth.

At the recent international conference in San Francisco the demand was voiced that high-standard-of-living nations, the U.S.A. at their head, give up their sovereignty with respect to immigration control, so that international migration might not be limited save by bilateral agreement. This would enable people who are altogether ignorant of the disastrous consequence of free breeding under modern conditions, and have brought about overcrowding and mass misery in their homelands, to go anywhere on earth they like and repeat their performance.

IV

To imagine that mankind is rapidly moving toward "one world" is to leave out of reckoning the divisive aspects of the population situation. Less than a quarter of the human race so control their increase that they have been able to raise their standard of living above mere existence. We may be sure that they are not going to let their bright prospect be obscured by allowing the overflow from the remaining three-quarters to pour in upon them. Unless the U.N. guarantees member states the right to control their immigration, there may be formed a "League of Low Birth Rate Nations" to defend this right. For not every one of the 35 or 40 peoples intent on living better than their ancestors would be able to stand off an Asiatic power out to find new vents for its teeming population.

At the beginning of this century the total of mankind was estimated by the best authorities as 1,600,000,000; it is now supposed to be 2,250,000,000, despite the ravages of two world wars. At this rate of increase the world's population will double through this century just as it doubled in the ninety years 1850-1940. For how many coming centuries can this suffocating rate of growth be expected to continue? Will the old scythes of Azrael—plague, smallpox, yellow fever, etc.—be sharpened and put to work again?

Many are so shocked at the suggestion of "birth control" that they refuse to admit that there is a "population question" and decline to look ahead even so much as a single lifetime. But in view of the actual and prospective lowering of the death rate, family limitation by one means or another *has* to come—and, if eventually, why not now?

Nothing raises more doubt of man's rationality than the popular attitude toward the point Malthus made. In China I talked with Confucian scholars who scouted the idea that large families have anything to do with the squalor and misery of their people and the famines that ravage the land. On a walking tour of western North Carolina I met dozens of farmers, all of whom complained to me that the farms are smaller, the cabins closer and meaner, the streams fouler and the larders leaner than in their parents' day. But not one of them connected this state of affairs with the swarms of towheads they have been begetting for a century and a half. Their attitude is,

"Take no thought for the morrow but have as many children as God sends."

So far as popular attitude is concerned, fools are still calling the play. One L.G. of Georgia, whose sole title to distinction is the begetting of 28 children, is introduced at the White House and presented to Congress. Then North Carolina, not to be outdone, sends to Washington one R.B., the father of 34 children by two wives. Fatuous gratulations! No inquiry as to the quality of these swarms, no doubts as to our nation's need of such an example, no concern as to the lot of the women who bore these broods! This bestowal on cheap fatherhood of the honors that should go to costly motherhood shows the mental caliber of fatheads.

The pooh-poohers of Malthus are still many. The religious frown on curtailment of births, for the more people there are, the greater will be the host of happy ransomed souls that will one day gather about the Throne! Nationalists, jealous as to the figure their nation cuts in the eyes of the world, want their people to increase rapidly. Militarists demand an abundance of cannon fodder, the raw material of victory. The owners of every form of natural wealth see their property appreciate as population grows. Family limitation by workers raises wages at the expense of profits, hence is anathema to employers.

One might look to the socialists to expose all this cant. But Malthus pricked the pretty soap bubbles of the early communists, so the tradition grew that Malthus is a "capitalist" thinker. If only the toilers will put through the "social revolution," there will be enough for all; family limitation will be unnecessary!

Attentive to the facts as to human increase, scientists deprecate endeavors to persuade people that two and two make three and take it as a part of their job to puncture the gaudy toy balloons of the populationists. Feminists boil over at seeing wives duped into sacrificing life, health or happiness to feed the pride of nationalists or batten the purses of business men. Social workers prophesy no thinning of the endless stream of defectives until society frowns upon, rather than encourages, large families among those ill fitted for worthy parenthood. Anti-militarists characterize warfare as a barbarous method of relieving civilized peoples of the evils of overpopulation. Finally, humanitarians contend that no one thing would so much contribute to human happiness as the maintenance of population at the optimum level, which implies the reduction of population pressure to zero.

This is the third in a series of articles on the permanent values in the work of leading thinkers of the 19th century. The next article, "How Much Truth Is There in Marx?" will appear shortly.

Christian Socialism of 1848

By Benson Y. Landis

WHEN Charles Kingsley, the rector of Eversley, received news early in 1848 that the Chartists were planning a great demonstration in London, he decided to cancel the night school classes for adults which he was teaching as a pioneer experiment in his parish and go to the capital. Being sensitive to the significance of the English aspects of the great events of 1848, which were shaking Europe to its foundations, he desired to see the Chartist rising for himself. What he saw led him to help organize a new movement.

The "monster petition" of the Chartists for reform had caused consternation in high circles. The demands of this poorly organized people's group—demands almost all of which England has long since accepted—were labeled preposterous by the rulers of 1848. The cabinet called into counsel the Duke of Wellington, the national hero, who planned a skillful defense of the city in case the Chartists should get out of hand. The Iron Duke wisely advised, however, that the troops be kept out of sight. As it turned out, the demonstration collapsed and the soldiers never put in an appearance. The masters of England breathed sighs of relief. But Kingsley wrote: "Pray for us that God may guide us and open our mouths to speak boldly."

This country parson who throughout his life influenced national affairs was in touch with Frederick D. Maurice and J. M. Ludlow. Ludlow, the layman, is said originally to have suggested the name "Christian Socialism" for the new movement the three planned to launch, though the term seems to have been used earlier in other countries. Maurice, the theologian, is credited with having been the spiritual leader of the little band. The rector of Eversley contributed humility, audacity and literary experience.

Kingsley, Maurice and Ludlow

These pioneers walked the streets together after meetings for prayer and study. They began by drafting posters, and took up collections so that they could plaster their placards on the walls of London. The posters were brief manifestoes, worded after much labor and prayer. One proclaimed to the workers: "Almighty God, and Jesus Christ, the poor Man who died for poor men, will bring freedom to you though all the Mammonites on earth were against you!" Another declared: "Workmen of England, you have been wronged—the working clergy know it. You have more friends than you think. There are men who know what your rights are better than yourselves. . . . Leave the precipice of riot. . ." The burden of these

messages was that the Charter in itself was satisfactory but did not go to the root of the situation; that there were clergymen who understood the nature of the people's plight, that those devoted to religion high and true were willing to devote themselves also to improving the condition of the toilers.

On the morrow of the temporary defeat of the people's cause, Maurice, Kingsley and Ludlow worked out means whereby they might make a practical contribution. Unlike many modern reformers, they saw no easy way. In season and out they preached the hard way of regeneration of the heart. They also searched for a set of social arrangements which they thought would encourage the highest and best in human nature.

Proposals for Reform

The works of Carlyle furnished general inspiration to this group of Christian Socialists. The chief device their movement recommended was one that Ludlow had seen in operation on the Continent—the self-governing, cooperative workshop owned and managed by a group of producers. This was in tune with the dream many in England were dreaming at that time. The workers themselves should own the factories, elect their bosses and establish industrial democracy. Thus the Christian Socialists encouraged local experiments in producer cooperation. Ludlow, the lawyer, particularly believed that those who would build the cooperative economy should start with production rather than with a retail store. He saw what grief had come to the band on Toad Lane in the town of Rochdale, which four years earlier had launched a retail shop as the beginning of a cooperative movement.

Soon propaganda was pouring forth from these spiritual geniuses. They started a little magazine (what small group of reformers does not?) in the expectation that great authors would come to its support with brilliant contributions. However, what generally happened was that when it came near to press time poor Ludlow had to write half the material himself. But a magazine would not be enough. The reformers recalled the tracts associated with the Oxford Movement. If tracts served the purpose for one school of thought, why not for another? One of Kingsley's biographers says that the country parson had doubts, but Ludlow and Maurice drove away both his doubts and his sorrows.

'Parson Lot'

Thus there came into existence the "tracts on Christian Socialism." For his writings in these and in the movement's periodical, Kingsley adopted the name "Parson Lot." He had once observed at a meeting that he was usually a minority of one and believed he felt as Lot must have done in the cities on the plain. One of the most powerful of Kingsley's pieces was the tract "Cheap Clothes and Nasty," in which he denounced the sweatshop system. By 1850, the periodical was regularly selling 1,500 copies. Some rejoiced. Others were disappointed and protested that the paper was not doing what it should. It was at that time that Kingsley remarked that Jeremiah was his favorite book. By 1851 both the *Edinburgh Review* and the *Quarterly Review* were criticizing the tracts, and some years later the London *Times* declared that it wished to draw a "decent curtain" over all the Christian Socialist writings.

Six Years of Effort

The Christian Socialists tried various means of implementing their cause. They encouraged the formation of the Council for Promoting Workingmen's Associations. They helped to found the Workingmen's College, which became a pioneer institution in labor education. Maurice was also a founder of Queens College for Women. He had studied law at Cambridge but shifted to Oxford and took holy orders. He lost his position as professor of divinity at King's College in 1853 because of the views he expressed in his *Theological Essays*. After that he taught moral philosophy at Cambridge for the rest of his life.

The Christian Socialists went in for social legislation. They supported the movement that persuaded Parliament to pass the Industrial and Provident Societies Act. This authorized the incorporation of the struggling cooperative associations, including the consumer groups, and thus became the legal foundation of Britain's cooperative movement. "The cooperative movement," Kingsley once observed, "is a more important move than any parliamentary one."

For six brief years the work went on. The Christian Socialists were called many names, of which "a bunch of medieval parsons" was the mildest. They were aided by a small group of laymen, who had to face both the opprobrium of the respectable majority and the indifference and skepticism of the workers in whose cause they were giving themselves. One of these hardy laymen was Thomas Hughes, who was a student at Rugby in the days of Dr. Arnold and wrote *Tom Brown's School Days*. In 1879, Hughes and Edward Vansittart Neale wrote *Foundations: A Study in the Ethics and Economics of the Coperative Movement*, in which they claimed that the movement was a "true outcome of the Christian religion."

'Defeat an Excellent Medicine'

By 1854, the projects in cooperatively owned factories encouraged by the reformers had ended. They were generally too small, insufficiently financed and poorly administered. There was enough dishonesty among a small proportion of the participants to wreck them. The workers were unprepared for the duties which the new associations had suddenly thrust upon them. There was no backlog of experience to guard them against the perils encountered in these adventures in practical mutual aid.

Publication of the tracts and the periodical had ended two years earlier. "Let us say little and work the more," declared Kingsley. "It will be no bad thing for us if we are beaten sometimes. Success at first is dangerous and defeat an excellent medicine for testing people's honesty."

One of Kingsley's best known poems was written at this time:

Fall warm, fall fast, thou mellow rain,
Thou rain of God, make fat the land;
That roots, which parch in burning sand,
May bud to flower and fruit again,

To grace, perchance, a fairer morn
In mighty lands beyond the sea,
While honor falls to such as we
From hearts of heroes yet unborn,

Who in the light of fuller day,
Of purer science, holier laws
Bless us, faint heralds of their cause,
Dim beacons of their glorious way.

Failure? While tide-floods rise, and boil
Round cape and isle, in port and cove,
Resistless, star-led from above:
What though our tiny wave recoil?

Kingsley expounded his social views also in two of his novels, *Alton Locke* and *Yeast*, just as political preachers who have a talent for fiction do today. These novels were read in the United States as well as in England.

The Christian Socialism of 1848 generated a stream of thought that was to help shape later movements in England and America. It aroused large numbers of the middle classes and enlisted them permanently in the rising labor movement. It set up certain principles that were maintained by the Fabians, by many in the professions who are today members of the British Labor party, by the Malvern Conference. It influenced social agitators, who became martyrs of the workers' movement and were transported to Australia. Some who contributed most to developing the churches in Australia were local preachers deported from England.

Equally important, Christian Socialism contributed to the rescue of organized religion from the "social apostasy" into which it had fallen. Thus it established a tradition that was to be upheld by the various movements of later decades. Particularly in Britain, Christian socialist movements have shown the same freedom from secular partisanship that characterized the movement of 1848. Christian Socialism still has many spiritual descendants—persons who are concerned as were the men of a century ago with the unsocial Christians and the un-Christian socialists, and carry on the struggle to create in the social realm flesh to clothe the living word.

The Minister in Recent Fiction

By Christopher T. Garriott

DURING the past three years writers of fiction have gained a wide reading public with their novels about Protestant ministers. James Street's *The Gauntlet* was abundantly distributed by the Literary Guild, as was Agnes Sligh Turnbull's *The Bishop's Mantle*. Nelia Gardner White's *No Trumpet Before Him*, which first appeared in serial form in the *Saturday Evening Post*, has been gracing the shelves of all leading bookstores in recent months. Her award money alone—$8,000—easily triples the average clergyman's salary.

Although the ministry is not a lucrative profession, these novelists have made it pay. Perhaps the clerical calling is surrounded by more emotional charge than we ordinarily perceive. Yet every pastor must be aware of dramatic incidents as he interacts in the life of a parish. It is strange that none of them has written a best seller on his profession. Why, for example, has the prolific pen of a minister-novelist like Lloyd Douglas not been concerned with this theme?

Knight-on-White-Steed Pattern

These recent novels follow similar patterns. There is, first, the dashing, questing young minister fighting like a knight on a white steed against his stiff-necked congregation. Yes, we meet a few wholesome laymen like Dr. Thoreau Bean (*The Gauntlet*) and Judge Ball (*The Bishop's Mantle*), but on the whole the reader is led to believe that the churches are stagnant pits where neurotic women and hypocritical men scream and squirm.

Another pattern common to these three novelists is that of presenting the ministers' wives as constantly causing friction in the parish. Kathie Wingo (*The Gauntlet*), who refuses to be called "Katherine" by the sedate sisters of the congregation, and Alexa Laurens (*The Bishop's Mantle*), who isn't ready to give up her "good times," struggle through several hundred pages trying to become mature women. Kathie solves her problem by dying and Alexa by deciding to have a baby. Caroline Phillips, the lady of the manse in *No Trumpet Before Him*, becomes a docile pastor's wife only through sad resignation to her fate.

Temptresses on Every Side

The ministers themselves are constantly being tempted by unhappy women of their parishes. In *The Gauntlet*, scandalous whispers rage about London Wingo and the attractive widow, Amy Taylor, though the author lets us know that there is no foundation for the vicious gossip set in motion by the vixens of Linden, Missouri. Pure-minded Hilary Laurens, the handsome rector of St. Matthew's, is pursued through three hundred pages by a "wife of Potiphar" woman who wants more from him than spiritual advice. (This was a lead line in advertising *The Bishop's*

Mantle.) The ethical Paul Phillips of *No Trumpet . . .*, who has sincere sympathy mixed with a touch of love for Jeanie Vane, the bishop's divorced daughter, is saved by his better judgment. No doubt the numerous incidents connected with the sexual temptations encountered by the ministers kept many a reader alert to the very end. Certainly the authors spent much more effort on them than on any attempt at creative solutions of anything resembling ecclesiastical problems.

A False Picture

I wonder whether any of these three novelists ever attends church. They draw their ministers as rather pathetic martyrs who unfortunately chose the clerical profession in these disintegrating times. Poor, lovable London Wingo keeps questing for the truth and miraculously finds it after the death of his wife. Poor, likable Paul Phillips keeps plugging along until in the last part of the book where all the knots are untied he has made himself secure in the First Methodist Church of Warrenton. Poor, idealistic Hilary Laurens manages by the skin of his teeth to save himself from the black pit of a horrible scandal and in the closing pages decides to go into the chaplaincy.

Thank God that, as a matter of fact, churches and ministers are not at all like what they are represented to be in these recent pieces of fiction. The plots of these novels do not vary much from that of the earlier *One Foot in Heaven*, but they do not deal as realistically with the life and work of the minister. In many respects they are degenerate versions of that story. In short, like so many modern novelists, these three writers are merely competent practitioners of their craft. They know how to construct a plot, how to invent incidents and conversation, how to introduce a great variety of auxiliary characters. But their smooth product has little to do with life.

The ministry, it would appear, is a field that has been overworked by our fiction writers of late. But there is need for a novel that will redeem the ministry and the churches in the eyes of the multitude. Why don't you try it? As for me, I am going to recover by reading again Barrie's *The Little Minister*.

'Mea Culpa!'

EDITOR THE CHRISTIAN CENTURY:

SIR: Till last week I knew nothing of the letters of James Howell, that "priggish little clerk of King Charles' council," as Thackeray calls him. The volume which was given to me thus recently was published three hundred years ago, and it is most certainly a treasure. Howell lived in a fascinating age and saw many great cities and mighty monarchs. He would certainly have seen the Three Musketeers if there were three such valiant men about. Ben Jonson was his friend and when Cervantes and Shakespeare died he was busy writing verse at Jesus College, Oxford.

I

But it is of one story out of his travels that I ask your leave to write. He happened to be in Barcelona in 1626 when the Duke of Ossuna passed that way, having come to release some slaves tugging at the oars of galleys, according to the cruel custom of that day. The duke stopped to inquire of the slaves for what crimes they were being punished. Every one excused himself. All put down their presence in the galleys either to malice or mistake or to the bribery of the judge. All of them were the victims of injustice.

The duke had the same experience as Dante had in the Inferno. I once heard a lecturer go so far as to say that in that abode of the hopeless every sinner put the responsibility upon others; no one took the blame upon himself. As to whether that is so, I can express no opinion. But no one can read the "Inferno" without seeing that it is one of the most common marks of the lost that they do not take the blame for their offenses upon themselves. If they did, there might be a hope that even those gates would open outward for them.

Strange that the Duke of Ossuna should discover among the galley slaves that same complete freedom from guilt. But he found one exception, as Howell tells us:

"Among the rest there was one little sturdy black man and the duke asking him what he was in for: 'Sir,' said he, 'I cannot deny but I am justly put in here for I wanted money and so took a purse hard by Tarragona, to keep me from starving.' The duke thereupon took his little staff and gave the black man two or three blows upon the shoulders saying: 'You rogue, what do you amongst so many honest innocent men? Get you gone out of their company!' "

So the black man was released no more to toil at the oar, but the rest remained, though we may perhaps suppose that the duke, having taken time to enjoy his wit, gave liberty to some of these "innocent" men too.

II

Does it not come hard for most of us to confess our responsibility for our mistakes and follies and sins? The dying thief seems a strange figure with his "We receive the just reward for our sins, but this man hath done naught amiss."

One reason why autobiographies are so often suspect lies simply in this: the author apparently was never responsible for the failures he records. We turn with some hope to discover in the "lives" by others what is lacking in the autobiography. It is extremely

hard to escape being on the defensive against critics and enemies.

"It would be a strange thing if a man did not know the facts about his own life!" someone says. It is not the least bit strange. The final triumph of character is to write a really good autobiography. The duke was perfectly right to set the sturdy little black man free. But who am I to cast a stone at those toilers in the galleys, nursing their grudges against a cruel world?

Ever yours,
QUINTUS QUIZ.

BOOKS

The Perils of Security

DEMOCRACY AND PROGRESS. *By David McCord Wright. The Macmillan Company, $3.50.*

THE THESIS advanced in this book is that democracy flourishes most luxuriantly in capitalistic soil, and that the competitive economic market constitutes the best environment within which progress can readily develop. In other words, the author holds that capitalism makes economic sense.

Throughout the book Mr. Wright manifests a reasonableness and a clarity of thinking that are disarming and convincing. He is not blind to the evils of capitalism, but while admitting the growth of cartels points out that partial private monopoly is not cured by complete governmental monopoly. That was the mistake of English capitalism. Nor is planlessness cured by planning, for that is a transition from the spirit of adventure to centralized authority, which brings increased authoritarianism that stifles initiative. Socialism will bring temporary security and permanent stagnation. Predatory business men will be supplemented by predatory unions. Since business operates under the cloak of self-interest, and unions under the mantle of supposed noble disinterestedness, Mr. Wright wonders if it is not easier to deal with a plain wolf than it is to contend with one attired in sheep's clothing.

The way to improve our economic system is not to abolish it but to alter the rules to fit changing situations. Since racial discrimination, tariff barriers and vested interests are real causes of justifiable indignation, they need to be abolished. Capitalists need to do some hard thinking and even harder legislating. Unless they can produce a democratic dynamic, their system will collapse because of the steady totalitarian pressures. Then both capitalism and socialism will suffer, progress will be retarded, security will be costly, censorship will stifle freedom, and decline will be accompanied by hopeless and helpless despair.

This book is especially recommended for those who forget that by beheading Louis XVI they get Robespierre, and by executing Nicholas II they get Lenin, and by exiling William II they get Hitler. It is a book to be read by those who believe in "planning"—as everyone does—but who do not realize that in economic planning the likelihood is that initiative, high-risk ventures, new invention and progressive change will be supplanted by stagnation, caution, less creativity and devotion to the status quo. If a director or commissar of labor in a planned state has to choose between full employment, security and no change on the one hand, and unemployment, insecurity and change on the other, he will choose the former. Unfortunately, he will be wrong. The price of progress, liberty and democracy is change, insecurity and a pluralistic decentralization. The failure to take this painful cure will inevitably result in more patent medicines and less cure.

Whatever else one can say about this book, one must admit that it is provocative, thoughtful and sincere. Mr. Wright is to be added to the list of conservative rationalists, such as Burke and Hayek, who dislike periods of terror.

LELAND H. CARLSON.

Books in Brief

THE DIARIES OF FRANZ KAFKA, 1910-1913. *Edited by Max Brod. Schocken Books, $3.75.* Even in his diaries Kafka is consciously the artist. These carefully worded entries have an impersonal flavor. They are not hasty jottings-down of the events and emotions of the day, but studied monologues on some minor impression—the shape of a woman's hands, the peculiar quality of the rain, the effect of a voice—or little narrative episodes which Kafka later inserted practically unchanged into his formal works, or detailed and exact reports of dreams. Now and then a revealing sentence betrays the writer's attitude toward his father—one of the most important influences in his unhappy life. But on the whole little of the man Kalka breaks into his diaries. Here as in his novels he keeps his sense of frustration and bewilderment firmly in leash to serve the purpose of artistic form.

GOETHE—TWO ADDRESSES. *By Albert Schweitzer. With an introduction by Charles R. Joy. Beacon Press, $2.00.* As Dr. Joy says in his introduction, these addresses are important for what they tell us about Schweitzer rather than for what they tell us about Goethe. One of them traces the development of Goethe's personality, the other recounts his influence on Schweitzer's life. The second is the more interesting. Here, by implication, the Christian judges the Olympian. Like most persons to whom German is a familiar tongue, Dr. Schweitzer cherishes for Goethe's genius an admiration that borders on adoration. Yet even the most ardent admirer of the poet is aware that his personal life fell far short of greatness in many respects. Dr. Schweitzer's large charity, however, singles out only the truly noble characteristics of Goethe. Thus these two great men are placed each on his mountaintop.

THE INTERNATIONAL PROBLEM OF GOVERNING MANKIND. *By Philip C. Jessup. Claremont College, Claremont, Calif., $2.50.* An eminent authority on political science packs into two lectures an immense amount of historical fact, interpretative comment and wise counsel concerning the organization of the nations for peace. Since the delivery of these lectures last year, much has happened but nothing that invalidates their argument. The position is that nationalism cannot be pulled up by the roots, that harmony must exist before it can be organized, and that the best strategy is to cultivate every field of international cooperation rather than urge the formation of a world government "now."

THE HOUSE OF NASI: DONA GRACIA. *By Cecil Roth. Jewish Publication Society of America, $3.00.* Gracia was a Jewish great lady of the 16th century. She became the active head of a family which had vast financial and com-

mercial interests that ramified through Europe, and she was also a patroness of Jewish learning and a helper of her persecuted co-religionists who were the displaced persons of her time. This ably written biography is not only good Jewish history but also good European history from an unfamiliar angle.

THE BIOGRAPHY OF A MIND: BOSWORTH OF OBERLIN. *By Ernest Pye.* THE CHRISTIAN RELIGION AND SOCIAL PROGRESS: BOSWORTH'S ADDRESSES. *Edited by Ernest Pye. Otis C. McKee, Oberlin Savings Bank Co., Oberlin, Ohio, 2 vols., $8.00.* Two of the men who did most in putting Oberlin on the intellectual map of America were Henry Churchill King and Edward Increase Bosworth. These two volumes should perpetuate the memory and make known to a new generation the thought of both men, though they deal specifically with Dean Bosworth. The first volume is a biography (with little personal detail and much attention to "mind") by a man who in his youth served for six years as Bosworth's secretary and remained in close mental contact with him thereafter. The second contains, besides other lectures and papers, the addresses delivered by Bosworth at the School of Religion in Athens, Greece, when Dr. Pye was president of that institution. There is scholarly substance, spiritual power and the radiance of a great Christian personality in both volumes. Let those who think that "19th century religious liberalism" (though Bosworth lived until 1927) was a cheap and shallow thing read them and repent. W.E.G.

CORRESPONDENCE

Unconditional Surrender—Again?

SIR: It is with some regret that I have to tell you that I do not at all agree with the arbitrary assumptions and conclusions contained in your journal. But I do most heartily thank you for the splendid editorial on the need for a reasonable peace with Russia and your utter condemnation of the Allies' wartime slogan of "unconditional surrender." A few weeks ago *Barron's*, the well known American financial weekly, had an editorial on similar lines, although perhaps it was not quite so forthright. When two journals serving respectively God and Mammon agree so closely on this important subject, then we are likely to be close to the truth. Americans should remember that the Second World War cost the U.S.S.R. over 7,000,000 lives and material damage almost beyond computation. While the U.S.A. made heavy sacrifices of men and material, the war increased her income by an estimated $52,000,000,000. Canada shared proportionately. Both countries entered, and are still holding, markets which Great Britain considered her domain. If the staggering losses occasioned Britain and Russia are constantly borne in mind, we might hear less careless lauding of free enterprise and less equally careless condemnation of socialism.

Victoria, B.C. JOHN KENNY STRAHAN.

Nationalizing Liquor

SIR: In the June 2 number of The Christian Century Robert W. Youngs advocated the nationalization of the liquor industry in order to remove the profit motive. Would not such a move legalize the whole nefarious business and compel even its worst enemies to be partners in its maintenance? It is revolting to me to be at all dependent on the prosperity of the saloon, and certainly does not seem to be a worthy business for the government.

Kokomo, Ind. EMMA MANN.

Communism and China Missions

SIR: In your June 30 issue, the News of the Christian World reports an item about Stanley Dixon, secretary of the conference of British missionary societies, who has just returned from a visit to the Far East. He says that it is impossible to continue missionary programs in Communist-held areas in China. I wish that he would give concrete instances. Not long ago the *New York Times* reported that Frank Miles and Margaret Stanley, members of the Friends Service Unit in China, are working successfully and happily in Communist China. Some of my Chinese friends have written about many instances in which the Roman Catholic Church in north China opposes land reforms (that church seems to own a lot of land in China) and even of some instances of Catholic missionaries engaged in espionage. So I wonder whether it is the action of some missionaries or the attitude of the Chinese Communists which makes mission work difficult in north China. I am afraid that the vigor with which some former China missionaries in this country are clamoring for American military intervention in that country is not going to be of any help to missionary work in China as a whole.

New York, N.Y. L. A. BABCOCK.

Churches and Homes Must Teach Religion

SIR: I am in hearty accord with your June 16 editorial, "Protestants Must Come Clean!" I profoundly hope that Dr. Morrison wrote it, and I believe that he did. It sounds like him. For years I have watched this situation with regard to religious education in the schools. I have not believed in its efficacy in the first place, and then I never thought it was constitutional. More than that, I thought that the churches and the homes were too easily shifting their responsibility to the schools. The time has come for these two great institutions to assume in earnest one of their greatest responsibilities—if not the greatest—and do something worth while and far-reaching about religious education for the children and youth of this nation.

Field Service, CHARL ORMOND WILLIAMS,
National Education Association, Director.
Washington, D.C.

Hear Both Sides

SIR: As I read Homer Jack's report on the boycott of the Atlanta Unitarian-Universalist Church by the Unitarian ministers' association in your issue of June 23, I wondered if the Atlanta church was represented at the ministerial meeting by someone able to present its side. The case seems open and shut. The congregation rejected a Negro for membership, as would nearly every Unitarian and every other white Protestant church in the south. The minister offered his resignation and the resignation was accepted. That's all there is to it. But after many years of arbitrating disputes between labor and management, I can say that I have never yet heard a case that had only one side. Any minister boycotting the parish without first discovering what actually happened condemns the congregation without a hearing. I do not believe the boycott is justified.

Houston, Tex. JOHN CLARENCE PETRIE.

NEWS of the CHRISTIAN WORLD

Master Race Plan Offends Malays

Goal of White Australia is Resented by People of Southeast Asia—Weigh Quota Immigration

MELBOURNE, June 14.—Opposite decisions by two different departments of the federal government have resulted in the simultaneous deportation of Malays from Australia and the launching of a good-will mission to Malaya and other parts of southeast Asia. The latter has two objects: to arrange for the dispatch of relief supplies to areas in special need and to select 25 students to come to this country on scholarships. However, the good-will emissaries have been met with a barrage of criticism which has given a rude shock to those superior sahibs in our midst who, unaware of the rising tide of national consciousness in Asia, thought that we of the master race could go on jailing and deporting Malayan husbands of Australian women and still receive humble obeisance from friends and relatives of the deportees when we arrived in their midst with a handful of shirts and scholarships. Another incident has helped to spotlight that rather blemished subject, "white Australia." Two months ago the National Missionary Council issued from its Sidney headquarters a pronouncement on "rethinking our immigration policy." The council criticizes any exclusion of Oriental migrants, which causes offense to our neighbors by making it appear that we regard color as a badge of inferiority. The statement suggests as the best solution a quota system of immigration similar to that of the United States. Many of us are asking: "Can't we safeguard ourselves against a flood of immigration by other races without being offensive to our neighbors?"

* * *

Federal Price Control Voted Down in Referendum

When the people spoke in the price control referendum of May 29, they did not whisper their verdict. All six states said a definite "No," and of the four million voters, three-fifths declared against an unlimited continuance of wartime federal control of rents and prices. These functions must be carried out in the future by the states, not by Canberra. Three days after the election the Chifley administration decided to hand over rents to the states by the end of July, and prices at the end of August. The state governments were still jubilant at the success of the campaign when they found themselves embarrassed at the sudden granting of the authority they had so much coveted. The administration could have retained its grip on these powers until the end of December, but was not unwilling to salvage a little political capital out of its reverse at the polls. The prime minister has also announced that federal subsidies on such items as wool, potatoes and tea will now be withdrawn, thus putting up the retail prices of clothing and some important articles of diet.

* * *

Italian Immigrants Arrive by Air

After a five-day flight from Rome, 40 Italian migrants recently arrived in Melbourne. The fare was $1,200 for an adult passenger. The same organization plans to fly 170 Europeans a month to Australia—French, Greeks, Belgians, Dutch and Norwegians. All natives of Baltic states resident here have been requested by the Soviet legation to register with it immediately as Russian citizens. However, the immigration department has advised all refugee settlers to ignore these instructions and to look forward to becoming Australian citizens when the statutory period of five years' residence is completed. Our immigration problem is set forth in a 20-minute film short produced by the J. Arthur Rank organization and entitled, "Australia — Land Short of People." The accompanying commentary wounds our native modesty by declaring, "The only thing wrong with the Australians is that there aren't enough of them." The film touches almost every aspect of life here and, in a burst of total honesty, includes even dust storms, a union brawl, a bush fire. If this movie doesn't pack them in, what would?

* * *

Methodist Conference Calls For Peace Action

The Methodist Conference of Australia, at its triennial sessions in Sidney, declared that Christians must take every possible step to prevent the gathering suspicion and fear between Russia and the western nations from developing into another war. The conference elected H. G. Secomb, who visited the United States last year, to the office of president-general.

* * *

And So Forth

The wharf laborers, who decide our foreign policy with the help or hindrance of Parliament, have lifted their ban on Dutch shipping because of recent developments in the East Indies, but have clamped down the ban on Greek vessels as a protest against actions of the government in Athens.

The British economist Lord Beveridge told a Sunday afternoon forum at Wesley Church, Melbourne, that a world court of justice and an international police force must be established. He then declared that a piece of long overdue social justice is relieving housewives of a great deal of their drudgery.

Australia has just made a deal with New Caledonia whereby New South Wales coal will go to Noumea for use in the French nickel smelting plant, in return for a large timber concession granted to Australians.

ALLAN T. MCNAUGHTON.

Council Officers View Their Task

Secretaries of State, County and City Interchurch Groups Hold Annual Meeting at Lake Geneva

LAKE GENEVA, WIS., June 26.—Discussing the theme "Man's Disorder and God's Design in the Community," 200 secretaries of city, state and national councils of churches and religious education gathered here this week for the sixth annual meeting of the Association of Council Secretaries. In addition to addresses and discussions, they heard reports on developments in interchurch work throughout the nation. An important motion passed during the business session interpreted the relation of state, country and city councils to the proposed National Council of Churches in America, which has now been ratified by 13 major denominations and 5 of the 8 national interdenominational bodies which will be united under the plan.

On Radio, Family Life

The conference heard that the Protestant Radio Commission, recently organized by 14 denominations and 8 interchurch agencies, will develop and administer a unified Protestant religious ministry in radio and television. Plans for a national church conference on family life, to be held in Cincinnati Nov. 29-30, were announced. This conference will precede the biennial meeting of the Federal Council Dec. 1-3 in the same city. It will make use of the findings of the National Conference on Family Life held recently at the White House. Delegates discussed the plan to hold within three years 600 one-day, countywide conferences to develop a Protestant program for the "family farm." They decided unanimously to give "wholehearted cooperation in the resettlement of American Indian families in situations which provide satisfactory employment and housing" and called upon all councils to "cooperate with Church World Service in locating displaced persons."

Douglas Addresses Gathering

H. Paul Douglas, editor of *Christendom* and director of the Committee for Cooperative Field Research, delivered four lectures on the conference theme. Giving local application to the theme of the first General Assembly of the World Council of Churches, Dr. Douglas declared that "church cooperation across the street is fully as significant as any of the movements for the unification of the Christian church on a world scale. Here the church can begin immediately to practice ecumenicity; here it can do something about its division. To fail here is to fail everywhere." He advocated that neighboring churches work together in common projects and events, such

as social action, civic betterment, religious education of children, union worship services, house-to-house religious surveys, public relations programs, adult education, youth and women's work and recreation.

In his address opening the sessions, Dean John Thompson of the University of Chicago's Rockefeller Memorial Chapel declared that we are living in a period of world revolution which will mark the end of imperialism. "Nationalism as a useful idea is dead," he said.

Urges Community Action

"The churches belong to the community," declared Roswell P. Barnes, associate general secretary of the Federal Council of Churches, in his address on Tuesday. "Therefore, where there is tension between groups the churches should be bridges. Where the interests of any group involve consideration of justice the churches must declare the facts and take their stand." H. H. McConnell, field secretary of the Federal Council's department of evangelism, reported that in recent years 1,000,000 lay men and women have been trained in evangelistic methods and have gone out to carry the message of Christ into unchurched homes.

Erwin R. Shaver of the International Council of Religious Education told the conference that 90 per cent of state and local weekday systems of religious education are proceeding on released time. On the basis of legal advice given since the Supreme Court ruling in the Champaign case, those in charge of the programs are determined to keep them going. He listed 22 states in which children are still being excused from public schools for released time classes.

Deplores 'Loyalty Tests'

Speaking as a panel consultant on Thursday, Mrs. Lillian Watford, legislative consultant for the United Council of Church Women, declared that Christian citizens must be ever diligently aware of those areas where the moral law is unrecognized or deliberately flouted. "The principle of the worth and dignity of the individual is flagrantly violated today both in the procedures of the Un-American Activities Committee and in the method of conducting loyalty tests of federal employees," she said.

Joseph Boyle, Episcopal layman and advertising executive, told the delegates that there is greater competition today in raising money than ever before, and that since there are no more "big givers" the basis of giving must be broadened. "Once a year raise money," he advised, "but throughout the year inform people."

The secretaries elected as president of their association for the coming year Henry Reed Bowen, executive secretary of the New Jersey council of churches and religious education. He succeeds Willis Ford of the Maryland-Delaware council. Members of the executive committee elected were Mrs. Josephine Kyles of the A.M.E. Zion Church, assistant secretary of the Washington, D.C., council, and Mrs. Dorothy Blount of the Mobile, Ala., council.

J. HENRY CARPENTER.

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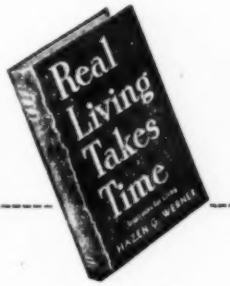

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THERE IS SAMARIA
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WHAT SHALL WE DO WITH OUR FEARS?

THE AUTHOR

HAZEN G. WERNER, professor of practical theology at Drew University, first developed a Personal Trouble Clinic in co-operation with the Public Health Dept. and other public agencies at a downtown church in Detroit. His earlier book—*And We Are Whole Again*—is widely read and used by preachers and laity alike.

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Peace Planners Can Not Agree

Delegates at Iowa Conference Prove Only that All Schemes Could Lead to War and Conflict

MOUNT VERNON, IOWA, July 8.—Three hundred delegates from 23 states gathered at Grinnell College last month to try to formulate a united front for world peace. Although every plan which could get an advocate was given a hearing, no agreement was reached except that everyone wants peace. The discussion soon made it evident that no perfect scheme has yet been invented and that every plan has some features which could lead to war. Chester Williams opened the conference with a defense of the United Nations, lighting fires that generated much heat. Ely Culbertson presented his plan for U.N. reform and led a long fight to get a resolution favoring it adopted. Clarence Streit advocated a union now of all the "civil liberty democracies." James Joyce, a Britisher, advocated a system of world citizenship. The United World Federalists packed the meeting with members set afire by their campaign in the colleges. Norman Thomas and Dorothy Thompson added their voices and wit to the battle of words. An Arab and an American Zionist argued the Palestine question to give delegates a concrete problem on which to test their plans. So fierce was the struggle that President Stevens of Grinnell intervened on the final day and called for fair play in the interest of Grinnell's good name.

• • •

Bible Presbyterians Invade Iowa

The disruptive activities of the so-called "Bible Presbyterians" have invaded Iowa. An unordained student preacher of 34, who was supply pastor of Cono Center Presbyterian Church near Independence, ran into difficulties with the Dubuque presbytery. When the presbytery dismissed him he invited Carl McIntire of New Jersey, head of the Bible Presbyterians, to come to the rescue. After a community rally at which the Presbyterian Church and the Federal Council were accused of modernism and pacifism, the congregation voted to follow the pastor into the new church. The Dubuque presbytery, however, has obtained a temporary injunction from the courts forbidding use of the church property for this purpose, and the issue will be fought out not only in the courts but in the press where it has attracted wide attention.

• • •

Woman Minister Retires

The Iowa-Des Moines conference of the Methodist Church this year retired the only woman who was a fully ordained conference member anywhere in the entire denomination. She is Mrs. Pearl Spurlock, who was ordained in the former Methodist Protestant Church. At the time of Methodist unification in 1939 an effort was made to get her to accept retirement while her husband continued in the ministry. Upon her refusal her orders and membership were acknowledged. Thus she achieved what has long been sought by women in the ministry. Under present denominational policy, full membership is still not accorded to women, although many serve as supply pastors.

• • •

Episcopalians Train Rural Workers

The Iowa diocese of the Episcopal Church is sponsoring the advanced training of five of its seminary and college students in rural work this summer. Headquarters for the project will be at Park College in Missouri, where the five will join other students under the direction of leaders from the government soil conservation service. The group will visit several flood control and conservation projects under way in Iowa. The course will include a survey of a rural community and the study of social agencies aiding farmers. Seven Episcopalian seminary students are also engaged for the summer in clinical training at the University of Iowa. They will follow a program of directed clinical experience in the churches, missions and hospitals of that vicinity.

• • •

Most Iowans Are Church Members

According to a survey conducted by the Iowa Poll, 78 per cent of Iowa adults are members of some church. Five out of 10 indicated that they attend church practically every Sunday, 4 out of 10 that they attend occasionally; only 1 in 10 almost never attends church. Seventy-one per cent believe that the church will have as much or more influence in the lives of young people generally in the next few years, but 34 per cent believe that it has less influence now than when they were young. Religious education in the schools ranked lowest in a list of projects scored as means of improving the influence of the churches; only one per cent favored it. The proposition, however, was not formulated in such a way as to elicit an objective statement on weekday systems of religious education outside public schools.

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And So Forth

Omaha Baptists have acquired one of the fine old residences of that city, the home of the late Dr. August F. Jonas, for an old people's home.

George M. Johnson of Kansas City and Ben Browne of Philadelphia were headline speakers at the Nebraska state Baptist convention in Fairbury last month.

Several hundred college students will work in Iowa state hospitals during vacation this summer, assuming regular duties as orderlies and attendants.

ALBION ROY KING.

Moscow Rumor News to India

Radio Report of a Tie Between Syrian and Orthodox Churches Has Not Yet Been Officially Confirmed

TIRUVALLA, INDIA, June 15.—The announcement made in last month's *Journal of the Moscow Patriarchate* that the Syrian Church of India is about to join the Russian Orthodox Church has not been officially confirmed here. If the announcement is based on any sort of fact, the Syrian Church referred to can only be that section of it which is under the Jacobite Syrian patriarch who lives at Homs in Syria. About 30 years ago this foreign patriarch made the claim that he exercised complete spiritual and temporal authority over the Syrian Church in India. A large majority of members of the Church in India, with the bishops and clergy, resisted his claims and later organized an independent Eastern church, now known as the Orthodox Syrian Church of Malabar. It elects its own Indian catholicos, who has Indian bishops under him. That section of the Syrian Church which still acknowledges the authority of the patriarch at Homs is known as the Jacobite Syrian Church of Malabar. It has foreign bishops sent in by the patriarch, as well as Indian bishops. This correspondent has made inquiries of the leaders of both sections of the Syrian Church in India, and all declare that they have not heard of any such alliance with the Russian church as has been reported from Moscow.

• • •

Possible Sources Of the Rumor

Two explanations are offered as possible bases for the origin of such a report from Moscow. Fearing that a potential war in Palestine, with Russia on the side of Israel, might spread to other Arab countries, members of the Eastern churches in those countries, who already suffer great disabilities, might have sought the protection of the Russian Orthodox Church as a hedge against future insecurity. It might be, too, that they have been under pressure from Russian agents, and that such a step could have been taken or proposed by the patriarch at Homs and other Eastern church officials. Another explanation being offered is that the Homs patriarch might have accepted the invitation of the patriarch at Moscow to send representatives to the Eastern church conference to take place there in the near future. In this case, the hand of Soviet power may be behind the invitation.

• • •

Prohibition for Madras By October

The province of Madras, pioneer in the prohibition movement in India, and the Central Provinces will be com-

pletely dry by Oct. 1. It is expected that before the end of the year one-sixth of India will have prohibition. The prime minister of Orissa has expressed the hope that his province will be dry by next January, and the governor of Bombay has declared that prohibition will be introduced throughout that province within the next four years. The United Provinces and Bihar have had partial prohibition for some time, and have on hand plans to introduce it totally. To make Madras' introduction of the new law easier, three of the six districts in Mysore—those which border on Madras—are to become dry in October. Mysore launched a gradual prohibition policy in 1947, looking toward a totally dry situation within five years.

* * *

Pakistan Moves Toward Prohibition

In Pakistan also there are signs that the prohibition movement is making progress. On March 19 the prime minister of the North West Frontier Province announced in the legislative assembly that total prohibition will be introduced throughout the province by Oct. 1. Nine months ago the province of Sind, which includes Karachi, the capital of Pakistan, started prohibition in one of its eight districts. Shortly afterward all the clubs in Sind were reported to have "gone dry." It had been expected that the Pakistan government would declare itself in favor of prohibition throughout the dominion, but press reports so far say only that the sale of liquor will be under government control.

* * *

Mysore Prohibits Animal Sacrifice

At its meeting the last week in May, the Mysore state legislative assembly passed a law prohibiting animal sacrifices in Hindu temples and before the temple cars when they are drawn in procession. Punishment for breaking the law may be imprisonment or fine. The same assembly passed legislation to prevent the slaughter of cows anywhere in the state. It gave as the reason for its action the need to preserve and increase the supply of dairy and draft animals, but Hindu sentiment against killing cows probably also played a part in putting such legislation on the statute books.

* * *

Former French Subjects Seek Union with India

The people in the five small French settlements in this country have been demanding union with India. After negotiation with the government of India, the French authorities have now announced officially that the people in the settlements may decide their future relations with France by a free vote. The people of Goa and the other small Portuguese possessions in India have also been making a similar demand. But the Salazar government in Portugal and its agents in Goa have responded by imprisoning the popular leaders who advocate union with India. Prime Minister Nehru has made it clear on more than one occasion that India will not permit foreign powers to retain footholds which might be used as bases for attacks upon her by her enemies.

P. OOMMAN PHILIP.

Reject McGill Proposal

Presbyterian Church in Canada Again Turns Down Cooperative Plan

MONTREAL, June 25.—The 74th General Assembly of the Presbyterian Church in Canada, which met in Toronto recently, again refused to cooperate in the joint faculty of divinity which has been created at McGill University here. This despite the pleas of two McGill professors who were commissioners to the assembly. Robert Lennox was appointed principal of Presbyterian College, Montreal. The post has been vacant since 1943, with Dr. Lennox serving as acting principal during the past year. The assembly heard that the church's revenue was increased by $20,000 in 1947, but that more funds are now needed to finance the expanding work of the denomination. One project to be launched is the welcoming of new Canadians and the presentation to them of literature in their own languages. The Presbyterians elected E. A. Thomson joint clerk of their General Assembly to succeed the late J. W. MacNamara, and James S. Clarke of Prince Albert, Sask., to serve as secretary of the Board of Sabbath Schools and Young People's Societies. They confirmed John MacNab as editor of the *Presbyterian Record*, a post he has filled for the past two years. C. Ritchie Bell of Montreal was elected moderator of the General Assembly.

* * *

United Church Adopts Larger Budget

The United Church of Canada has adopted a missionary and maintenance budget of $3,000,000 for 1950—38 per cent larger than last year's givings. Of this amount the Montreal and Ottawa conference of the church has pledged $433,000, more than any of the other 11 conferences in Canada and Newfoundland. The presbytery of Montreal will be asked to raise $250,000 of the amount.

* * *

United Church Needs More Ministers

Although eight men were ordained at the recent annual meeting here of the Montreal and Ottawa conference of the United Church, J. I. MacKay, home missions convener, warned delegates that "the United Church of Canada is doomed unless we can secure a more adequate supply of recruits for the ministry." In the conference, only two men will be ready for ordination by the conference next year, and only 34 candidates are pre-

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This book is Vern Swartsfager's own personal account of the work he has done with juvenile delinquents in Dallas from the beginning of the Gremlin Club to the dream of a Kid's World. Here are the histories, the problems and the temptations that face all teenagers and how these were overcome by the love and faith that Father Swartsfager has for his boys and girls. Athletics, self-government and social meetings were substituted for petty crimes and physical and spiritual laziness. From the first the movement spread until it was felt throughout Dallas and noticed by the rest of the country. The book closes with an account of Father Swartsfager's own experiences and of how he himself won through a stormy youth to a happy and useful life as the Padre of Kids' World. He is at present Curate of St. Matthew's Cathedral in Dallas. Here is an urgent message for all who wish to pro mote a better way of life for the young people of America.

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paring for the ministry. The conference referred back a number of resolutions on civil liberties to those presbyteries which are within the province of Quebec. It was reported at the meeting that United Church members have contributed $500,000 in response to relief appeals since the end of the war, besides large supplies of food and clothing, and that total membership of the church is now 779,098.

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The conference will ask the General Council of the church, which will meet in Vancouver in September, to increase the minimum annual stipend for ministers to $2,100 with house, increasing it to $2,400 by 1952. It will also request that the retirement age be reduced from 68 to 65. James D. McCrae of St. Lambert was elected chairman of the conference, and R. DeWitt Scott was re-elected secretary.

* * *

And So Forth

Canon Channing G. Lawrence of St. John, N.B., has moved to Toronto as the new editor of the *Canadian Churchman*, now the national paper of the Church of England in Canada. Fifteen Canadian bishops of that church are attending the Lambeth conference in England.

The July 4 nationwide broadcast on the Church of the Air program will be conducted by W. P. Oliver, pastor of the Cornwallis Street African Church, Halifax, and his choir. It will be the first C.B.C. broadcast by a colored minister and choir.

W. Q. Stobo of Quebec city, a layman active as a Protestant school commissioner and a Baptist deacon, was honored by an LL.D. degree at the convocation of McMaster University, Hamilton. DeCourcy H. Rayner.

Italian Methodists Drop Unification Plans

The United Methodist Church of Italy, which voted a year ago to go ahead with negotiations for union with the Waldensians, has dropped the idea. It now says that it isn't interested in union until all Protestant churches in Italy come in. The United church was formed two years ago by a union of British and American Methodists.

New Greek Constitution Gunning For Jehovah's Witnesses

Restrictions on religious liberty in the proposed new Greek constitution, while ostensibly applying to all churches, are really aimed at Jehovah's Witnesses. All proselytizing is to be prohibited; church services cannot "offend public order or good custom"; and conscientious scruples will not "absolve" a citizen from "his duties toward the state"—i.e., military service.

Ask Enforcement Of Sunday Laws

Pittsburgh Presbyterians Seek to Halt Plans for Lord's Day Operation of Fair, Auto Races

Pittsburgh, July 7.—Invoking Pennsylvania's 1794 "blue laws," the presbytery of Pittsburgh has petitioned the district attorney to forestall operation of the annual Allegheny county fair on Sunday, September 5, and to prevent auto races and air shows scheduled for Sundays during the summer. The protest has the sympathetic support of the Sabbath association of western Pennsylvania, the W.C.T.U. and the Methodist ministers' association. As a result of similar action by the Sabbath association in 1947, in the form of an appeal to the county commissioners, changes were made in the fair's Sunday programs and exhibits were limited to afternoon and evening. Indications are that these changes will remain effective this year but that the fair will go on as scheduled September 2-6. The ancient statutes forbid "any worldly employment or business whatsoever on the Lord's Day." Amendments permit baseball, football, polo and movies on Sunday.

* * *

New Bishop Assumes Leadership

Lloyd C. Wicke, for five years pastor of Mount Lebanon Methodist Church here, last week assumed leadership of the Methodists in the Pittsburgh area. His election to the episcopacy by the Northeastern jurisdictional conference and his assignment as successor to James H. Straughn, retired bishop, have been acclaimed by many friends from other communions. The Pittsburgh area includes western Pennsylvania, the Erie conference and all of West Virginia. During Bishop Wicke's pastorate the Mount Lebanon Church added 1,000 new members, remodeled its building, developed plans for an educational unit and oversubscribed a $50,000 mortgage liquidation drive. The new bishop is a native of Ohio and a graduate of Baldwin Wallace College and Drew Theological Seminary.

* * *

Lutheran District Favors Union

Immediate union of all bodies now federated in the American Lutheran Conference and continuation of efforts to join with the United Lutheran Church of America were favored in voting by the Eastern district of the American Lutheran Church in session at Birmingham, Pa., last week. These actions were taken at the close of the annual four-day district convention. Walter E. Schuette of Sewickley, Pa., was re-elected president of the group. The need for Lutheran unity was also emphasized in the three-day convention of the Pittsburgh synod of the United Lutheran Church, meeting at

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the same time in Trinity Church here. Ralph W. Loew of Buffalo told delegates that "no church has suffered more than the Lutheran church in our generation," and that Lutheran unity through the Lutheran World Federation has been a result of this experience. Elwin A. Miller, superintendent of the Lutheran Inner Mission Society, announced the expansion of its work and a change of name to "Lutheran Service Society of Western Pennsylvania."

* * *

Church Demands Cleanup Of Morals

The 1,000-member Eighth United Presbyterian Church has launched a campaign for better law enforcement on Pittsburgh's north side, long overpopulated by cheap saloons and rated high in deliquency. Petitions from the church session addressed to the city council and the state liquor control board called attention to the "deplorably low moral conditions" and asked better police protection. District police have countered by citing the number of arrests during the past year. The executive committee of the council of churches has offered its support to see that something is done by city and state about the admittedly bad conditions.

* * *

College Restored to Synod Approval

It has been announced by Edwin E. Robb of McKeesport, newly elected moderator of the Presbyterian synod of Pennsylvania, that Washington and Jefferson College at Washington, Pa., has been officially approved by the synod. Committees from the synod and the college will iron out any differences that remain from a threatened break last December when President James H. Case, Jr., announced the rejection by college trustees of a set of standards formulated by the Presbyterian Board of Christian Education. Drinking on the campus was an issue in the discussions at that time.

* * *

And So Forth

William W. Lumpkin, formerly rector of the Church of the Holy Communion, Charleston, S.C., has become rector of Calvary Episcopal Church, East End, succeeding Lauriston L. Scaife, who has lately been installed as bishop of the western New York Episcopal diocese.

A civic luncheon and a huge evening mass meeting in First Presbyterian Church were features of a welcome to Gen. Albert Orsborn of London, world commander of the Salvation Army, who was recently in Pittsburgh on a one-day visit.

Louis T. Benezet, formerly of Syracuse University, is the new president of Allegheny College, Meadville.

Archbishop Gregory Kobasa, famed as a "builder of churches" for the Russian Orthodox communion, was fatally stricken with a heart attack at the altar of his church in Jeannette on May 27.

O. M. WALTON.

Fellowship Gets Mountain Center

Southern Religious Group Receives Funds for Purchase of Tract—Youth Camp Will Remodel Buildings

NASHVILLE, TENN., July 1.—Through the generosity of Mrs. Anita McCormick Blair of Chicago, the Fellowship of Southern Churchmen has been able to purchase a 300-acre tract in the mountains near Asheville, N.C., for use as a conference center. Young people attending a work camp set up on the Quaker pattern will remodel the buildings on the property this summer. When completed, the center will offer a safe and inviting place in which religious meetings can be held on an interracial basis. Most of the interracial work camps conducted by the fellowship last summer met with success, but one had to be abandoned because of threats on the part of certain elements in the southern community. The fellowship has won its way through good works and constructive, peaceful efforts, and its membership, for many years small in number, now totals 500 southern religious leaders, mostly young, who are devoted to social justice. Much of its success is due to the labors of its founder, Howard Kester, and its secretary, Nelle Morton.

* * *

Students Vote for Admission Of Negroes

The latest issue of the Fellowship of Southern Churchmen's quarterly, *Prophetic Religion*, contains the report of a poll on Oklahoma's "Sipuel case," taken by members who are studying at Vanderbilt University and at Scarritt and Peabody colleges. All these Nashville colleges are white, with a total enrollment of 5,000, one-fifth of which are graduate students. Of those willing to express an opinion, 63.7 per cent favored the admission of Negroes to graduate and professional schools. The "yea" vote among veterans was 51.7 per cent; among graduate students, 63.3 per cent; among upperclassmen, 62.9 per cent; among underclassmen, 44.7 (a majority, however, over those positively opposed). Among theological students, the "yea" vote represented 100 per cent; among church members in general, only 56.9 per cent; among education majors, 67.8 per cent. In a similar poll taken in the University of Oklahoma law school, where the Sipuel case originated, 82 per cent of the students expressed the opinion that the Negro student should be admitted.

* * *

Other Segregation Trouble In Birmingham

The arrest of Senator Glenn Taylor at the recent meeting of the Negro Youth Congress in Birmingham, Ala., was the only one of several similar incidents in connection with the gathering to reach the ears of the general

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public. Reliable reports say that a white Birmingham business woman was arrested by a city detective as she was talking over a resolution on the Wallace candidacy with the Negro secretary of the congress. She was questioned on her political ideas, held incommunicado and denied an attorney or permission to notify her husband. After seven hours she was released, but charged with vagrancy although she is a property holder and has been in business for 20 years.

* * *

Charge Races Were Not Widely Enough Separated

The congress had been scheduled for the largest Negro church in Birmingham, but police read the city segregation ordinance to its pastor and threatened him with jail if he permitted the meeting to be held in his church. Something of the same kind happened to the pastor of the second church offered. The opening session had to be postponed. The next day the minister of a little church which meets in a residence declared that its space, "such as it is, is open to those who are working for justice and brotherhood on earth." The commissioner of police had warned Negro ministers that segregation laws must be strictly observed, and officers of the congress notified him that they would be. The meeting opened with the reading of the city ordinance on segregation. Only three white persons were present, two of them invited speakers and the other an interracial labor union's delegate. All were sitting apart from the Negroes.

* * *

Police Arrest Speakers

In the midst of an address given by an official of "Youth for a Free World," the police came, piling into the small auditorium until they were almost as numerous as the delegates. They arrested the speaker, another from Tuskegee Institute and James Dombrowski, director of the Southern Conference Educational Fund. The charge was failure to erect a barrier between them and the Negro audience and the seating of both Negro and white speakers on the same platform. Trial was set for June 11. On that date all were dismissed without trial. After the meeting, reports that the Klan would act were circulated, and James Burnham, secretary of the congress, was warned to get out of town.

* * *

Seek Way to Continue Negro Hospital

Heroic efforts to save Meharry Medical College for Negroes, Nashville, have brought in enough funds to insure its continuance for the coming school year, but it is still not certain that Hubbard hospital, operated under Meharry auspices, can be maintained. Grants from local government authorities and voluntary contributions now insure about half the needed amount. If Hubbard has to close, Nashville will lose more than 100 beds for Negroes in addition to the 32 beds hitherto reserved for Negroes which Vanderbilt University medical school's hospital is closing out. The city-county hospital, already overcrowded, will be unable to take in those thus denied medical care. Meharry's administration hopes that both the medical school and the hospital can be kept open for a year, during which time the question of congressional approval of the regional plan for Negro graduate education, which would probably make use of Meharry's facilities, will be resolved. This plan is still bitterly opposed by many Negro leaders, whose answer to "What else?" remains the wider establishment of interracial professional graduate education.

ALVA W. TAYLOR.

Launch Atlanta College

Christian Church's Institution Will Be Associated with State University

ATLANTA, June 24.—The Christian Church of Georgia plans to break ground July 4 for its Christian College of Georgia, to be erected adjacent to the state university campus. The school will offer primarily courses in religion, and will be conducted in cooperation with the university. So far, the recent ruling of the Supreme Court on the separation of church and state in matters of education seems not to have deterred plans for the enterprise. Edgar Craighead, executive secretary of the institution's board of trustees, is busy raising the $55,000 needed for the initial building.

* * *

Boys Try to Solve Liquor Problem

The attempt of two Atlanta boys to wreck the liquor store which they felt kept their father constantly drunk posed a real problem in the administration of justice when they were brought before Judge W. W. Woolfolk in juvenile court the next morning. In releasing the boys, the judge said their action was a "symptom of the greatest menace in the community." "It looks as if the children are going to take the law into their hands if the community doesn't do something to strengthen the controls on whisky in Atlanta," he said.

JAMES L. BAGGOTT.

Westminster Press Announces 1948 Fiction Contest

The Westminster Press, Witherspoon Building, Philadelphia 7, announces that manuscripts intended for its 1948 fiction award must reach its offices not later than Dec. 31. The award will be $5,000, plus a $2,500 advance against royalties. Judges for this year's contest are Charles Clayton Morrison, contributing editor of The Christian Century; Joseph Henry Jackson, literary editor of the San Francisco *Chronicle*; Carroll Towle, professor of English at

the University of New Hampshire; and Olga Edmond, Westminster press fiction editor. Last year's award went to Nelia Gardner White for her novel, *No Trumpet Before Him.*

World's Y.W. Plans Leadership Courses

The World's Y.W.C.A. executive, meeting at the Ecumenical Institute in Switzerland recently, planned for two leadership courses, one to be held near Geneva next summer and another in the Orient at a later date. A secretary has been appointed to serve for two years in the Orient, helping with leadership training and serving as a link between Y.W.C.A. activities in that area and other parts of the world.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Fuller Brush Man (Col.) *Farce* Naive young man, continually fired from menial jobs for bungling, tries selling brushes to redeem self with efficient sweetheart, gets tangled up in murder case. Rather stale, *repetitious slapstick*, likely to please only confirmed Red Skelton fans. **M,Y**

Give My Regards to Broadway (Fox) Fay Bainter, Dan Dailey, Chas. Winninger. *Comedy.* "Albert the Great," ex-vaudevillian, becomes a successful factory foreman but preserves the family juggling act in undying faith that the stage will again have a place for it, his children carry on his love for the footlights. A *pleasant domestic comedy*, with frequent unpretentious dance and song sequences introduced naturally and effectively. **M,Y,C**

A Miracle Can Happen (UA) *Comedy.* Lowly want-ad taker essays "inquiring reporter" role for a day through bluff; three flashbacks in which prominent stars appear relate the stories he hears. The skilled actors evidently had fun with the merry nonsense assigned them, some of it clever satire, some of it in rather painful taste. But the total effect is *monotony*, and the ambitious technique never creates the liveliness it should. **M,Y**

Mr. Blandings Builds His Dream House (RKO) Melvyn Douglas, Cary Grant, Myrna Loy. *Comedy* on the experiences of an advertising man at the hands of realtors, contractors, plumbers, etc., when he tries to buy a Connecticut farm, build a house on it. Typicalness and timeliness of the situations, and the skillful zest with which they are set forth, insure the film a *spontaneous welcome* from the average audience. **M,Y,C**

BEST CURRENT FILMS

For Family: Henry V, Fighting Father Dunne, Give My Regards to Broadway, I Remember Mama, The Overlanders, The Search, Welcome Stranger.

For Mature Audience: Another Part of the Forest, All My Sons, The Bishop's Wife, Call Northside 777, The Captive Heart, Captain Boycott, The Farmer's Daughter, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, I Know Where I'm Going, My Girl Tisa, The Senator Was Indiscreet, Shoe-Shine, So Well Remembered, Song of Love, State of the Union, This Happy Breed, The Treasure of the Sierra Madre.

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